# AN ABRIDGEMENT

OF THE

# LAW OF NATURE;

OR, CATECHISM OF

# FRENCH CITIZENS.

TRANSLATED FROM THE FRENCH OF

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## THE RUINS OF EMPIRES, &c.

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THE

# *Law of Nature &c.*

## CHAPTER I.

### PRINCIPLES OF THE LAW OF NATURE WITH RELATION TO MAN.

Q. *Explain to me the principles of the law of Nature with relation to man.*

A. They are ſimple; all of them are compriſed in one fundamental and ſingle precept.

Q. *What is that precept?*

A. It is *ſelf-preſervation.*

Q. *How does Nature order man to preſerve himſelf.*

A. By two powerful and involuntary ſenſations, which it has attached, as two guides two *guardian geniuſes* to all his actions:—the one, the ſenſation of pain, by which it admoniſhes him of, and deters him from, every thing that tends to deſtroy him; the other, the ſenſation of pleaſure, by which it attracts and carries him towards every thing that tends to preſerve, unfold, or explain his exiſtence.

Q. *Pleaſure, therefore, is not an* evil, *a* ſin *as caſuiſts pretend.*

A. No, only inaſmuch as it tends to deſtroy life or health.

Q. *Is pleaſure the principal object of our exiſtence, as ſome philoſophers have aſſerted?*

A. No, not more than pain; pleaſure is an incitement to live, as pain is a repulſion from death.

Q. *How do you prove this aſſertion?*

A. By two palpable facts: the one, that pleaſure, if more than is neceſſary be taken of it, leads to deſtruction: for example, a man who abuſes the pleaſure of eating or drinking, attacks his health, and injures his life. The other, that pain ſometimes leads to ſelf-preſervation: for example, a man who ſuffers a mortified member to be cut off, endures pain in order not to periſh totally.

Q. *But does not even that prove, that our ſenſations can deceive us reſpecting the end of our preſervation?*

A. Yes, they can momentarily.

Q. *How do our ſenſations deceive us?*

A. In two ways: by ignorance, and by paſſion.

Q. *When do they deceive us by ignorance?*

A. When we act without knowing the action and effect of objects on our ſenſes: for example, when a man touches NETTLES without knowing their ſtinging quality, or when he ſwallows opium without knowing its ſoporiferous effect.

Q. *When do they deceive us by paſſion?*

A. When, conſcious of the pernicious action of objects, we abandon ourſelves, notwithſtanding, to the impetuoſity of our deſires, and of our appetites: for example, when a man who knows that wine intoxicates, does nevertheleſs drink it to exceſs.

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Q. *What is the reſult?*

A. It reſults, that the ignorance in which we are born, and the unbridled appetites to which we abandon ourſelves, are contrary to our preſervation: that conſequently, the inſtruction of our minds, and the moderation of our paſſions, are two obligations, two laws which derive immediately from the firſt law of preſervation.

Q. *But if we are born ignorant, is not ignorance a law of Nature.*

A. Not more than it is to remain in the naked and feeble ſtate of infancy. Far from being a law of Nature, ignorance is an obſtacle to the practice of all its laws. IT IS THE REAL ORIGINAL SIN.

Q. *Why then have there been moraliſts who have looked upon it as a virtue and a perfection?*

A. Becauſe, from caprice, or extravagance of diſpoſition, or through miſanthrophy, they have confounded the abuſe of knowledge with knowledge itſelf; as if, becauſe men abuſe the power of ſpeech, their tongues ſhould be cut out: as if perfection and virtue conſiſted in the nullity, and not in the unfolding expanſion, and proper employment of our faculties.

Q. *Inſtruction then is of indiſpenſable neceſſity to the exiſtence of man?*

A. Yes, ſo indiſpenſable, that without it he is every inſtant aſſailed and wounded by all the beings that ſurround him; for if he does not know the effects of fire, he burns himſelf; thoſe of water, he drowns himſelf; thoſe of opium, he poiſons himſelf; if, in the ſavage ſtate, he does not know the cunning of animals, and the art of ſeizing game, he periſhes through hunger; if, in the ſocial ſtate, he does not know the courſe of the ſeaſons, he can neither cultivate the ground, nor procure himſelf aliment; and ſo, in the ſame manner, of all his actions, reſpecting all the wants of his preſervation.

Q. *But can man ſeparately by himſelf acquire all this knowledge neceſſary to his exiſtence, and to the developement of his faculties?*

A. No; he can only by the help of his own ſpecies, and by living in *ſociety*.

Q. *But is not ſociety to man a ſtate againſt Nature?*

A. No; on the contrary, it is a want which Nature impoſes on him by the very act of his organization; for firſt, Nature has ſo conſtituted man, that he ſees not his ſpecies of another ſex without feeling emotions, and an attraction, the conſequences of which induce him to live in a family, which is a ſtate of ſociety; ſecondly, by forming him with a ſenſible and feeling mind, it has organiſed him in ſuch a manner, that the ſenſations of others reflect within him, and excite reciprocal ſentiments of pleaſure, of grief, of pity, which are attractions, and indiſſoluble ties of ſociety; thirdly and finally, the ſtate of ſociety founded on the wants of man, is only a further means of fulfilling the law of preſervation: and to pretend that this ſtate is out of Nature, becauſe it is more perfect, is the ſame as to ſay, that a bitter and wild fruit of the wood is no longer the produce of Nature, when rendered ſweet and delicious by being cultivated in a garden.

Q. *Why then have philoſophers called the ſavage ſtate, the ſtate of* perfection?

A. Becauſe, as I have told you, the vulgar have often given the name of philoſophers to whimſical extravagant geniuſes, who, from moroſeneſs, from wounded vanity, or from a diſguſt to the vices of ſociety, have conceived to themſelves chimerical ideas of the ſavage ſtate contradictory to their own ſyſtem of a perfect man.

Q. *What is the real meaning of the word* philoſopher?

A. The word philoſpoher ſignifies a *lover of wiſdom*: wherefore as wiſdom conſiſts in the practice of the laws of Nature, the true philoſopher is he who know thoſe laws extenſively and accurately, and who conforms the whole tenor of his conduct to them.

Q. *What is man in the ſavage ſtate?*

A. A brutal, ignorant animal, a wicked and ferocious beaſt, ſuch as are bears, and Ouran-Outangs.

Q. *Is he happy in that ſtate?*

A. No: for he feels ſenſations of the moment only; and thoſe ſenſations are, habitually, of violent wants which he cannot ſatisfy, from his being ignorant by Nature, and weak by being iſolated from his ſpecies.

Q. *Is he free?*

A. No: he is the moſt abject ſlave in being: for his life depends on every thing that ſurrounds him: he is not free to eat when hungry, to reſt when tired, to warm himſelf when cold; he is every inſtant in danger of periſhing: and we ſee that all the efforts of the human ſpecies, ſince its origin, have been wholly directed towards the extricating itſelf from that violent ſtate, by the preſſing want of its preſervation.

Q. *But does not this want of preſervation engender in individuals* egotiſm; *that is to ſay*, ſelf-love, *and is not egotiſm contrary to the ſocial ſtate?*

A. No: for, if by egotiſm you mean the propenſity to hurt our neighbour, it is no more ſelf-love, it is the hatred of others. Self-love, taken in its right ſenſe, not only is not contrary to ſociety, but is the moſt firm ſupport of it, by the neceſſity we lie under of not hurting our neighbour, leſt our neighbour hurt us in return.

Thus the preſervation of man, and the unfolding of his faculties directed towards this end, are the true law of Nature in the production of the human being; and it is from this ſimple and fruitful principle, that are derived, are referred, and in its ſcale are weighed, all ideas of *good* and of *evil*, of *vice* and of *virtue*, of *juſt* and of *unjuſt*, of truth or of *error*, of *allowed* or *forbidden*, on which is founded the morality of individual, or of ſocial man.

## CHAPTER II.

### BASIS OF MORALITY, OF GOOD, OF EVIL, OF SIN, OF CRIME, OF VICE, AND OF VIRTUE.

Q. *What is* good *according to the law of Nature?*

A. It is every thing that tends to preſerve and perfect man.

Q. *What is* evil?

A. It is every thing that tends to ſpoil or deſtroy man.

Q. *What is meant by* phyſical *good and evil, and by* moral *good and evil?*

A. By the word phyſical, is underſtood every thing that acts immediately on the body. Health is a *phyſical* good; *ſickneſs* is a phyſical evil. By moral, is underſtood what acts only by conſequences more or leſs near. Calumny is a *moral* evil; good reputation is a *moral* good; becauſe both the one and the other occaſion towards us, on the part of other men, diſpoſitions and *habitudes** which are uſeful or hurtful to our preſervation, and which attack or favor our means of exiſtence.

Q. *Every thing that tends to preſerve, or to produce, is therefore a* good.

A. Yes: and it is for that reaſon that certain legiſlators have placed in the rank of good works, the cultivation of a field, and the increaſing of the ſpecies.

Q. *Every thing that tends to give death is therefore an evil.*

A. Yes: and it is for that reaſon ſome legiſlators have extended the idea of evil and of ſin, even to the murdering of animals.

Q. *The murdering of a man is therefore a crime in the law of Nature.*

A. Yes, and the greateſt too that can be committed: for every other evil can be repaired, but murder alone is irreparable.

Q. *What is a* ſin *in the law of Nature?*

A. It is every thing that tends to trouble the order eſtabliſhed by Nature, for the preſervation and the perfection of man and of ſociety.

Q. *Can intention be a merit or a crime?*

A. No: for it is only an idea void of reality; but it is a commencement of ſin and of evil, by the tendency it gives towards action.

Q. *What is virtue according to the law of Nature?*

A. It is the practice of actions uſeful to the individual and to ſociety.

Q. *What does the word individual ſignify?*

A. It ſignifies a man, conſidered ſeparately from every other.

* It is from this word *habitudes (reiterated actions)*, in Latin *mores*, that the word *moral*, and all its family, are ſprung.

Q. *What is* vice *according to the law of Nature?*

A. It is the practice of actions prejudicial to the individual and to ſociety.

Q. *Have not* virtue *and* vice *an object purely ſpiritual, and abſtracted from the ſenſes?*

A. No; it is always to a phyſical end that they finally relate; and that end is always either to deſtroy or to preſerve the body.

Q. Have vice *and* virtue *degrees of ſtrength and intenſeneſs?*

A. Yes, according to the importance of the faculties which they attack, or which they favour; and according to the number of individuals in whom thoſe faculties are favoured or injured.

Q. *Give me examples of them.*

A. The action of ſaving the life of a man is more virtuous than that of ſaving his property; the action of ſaving the life of ten men, than that of ſaving only the life of one; and the action uſeful to mankind, is more virtuous than the action uſeful to one nation only.

Q. *How does the law of Nature preſcribe the practice of good and of virtue, and forbid that of evil and of vice?*

A. By the very advantages which reſult from the practice of good and of virtue towards the preſervation of our body; and by the loſſes which reſult to our exiſtence from the practice of evil and of vice.

Q. *Its precepts are then in action?*

A. Yes; they are action itſelf, conſidered in its preſent effect and in its future conſequences.

Q. *How do you divide the virtues?*

A. We divide them into three claſſes; 1ſt. individual virtues, as relative to man alone; 2dly. domeſtic virtues, as relative to a family; 3dly. ſocial virtues, as relative to ſociety.

## CHAPTER III.

### OF INDIVIDUAL VIRTUES; AND OF SCIENCE.

Q. *Which are the individual virtues?*

A. They are five principal ones in number:—1ſt. SCIENCE, which compriſes prudence and wiſdom.—2dly. TEMPERANCE, which compriſes ſobriety and chaſtity.—3dly. COURAGE, or ſtrength of body, and of the ſoul.—4thly, ACTIVITY; that is to ſay, the love of labour, and the employment of time; and in ſhort, CLEANLINESS or purity of body, as well in dreſs as in habitation.

Q. *How does the law of Nature preſcribe* SCIENCE?

A. By the reaſon that man, who knows the cauſes and effects of things, attends in an extenſive and ſure manner to his preſervation, and to the developement of his faculties. Science is to him the eye and the light that enables him to diſcern clearly, and with juſtneſs, the objects amidſt which he moves; and hence the word *enlightened* man is made uſe of, to ſignify a learned and inſtructed man. Science and inſtruction furniſh us, unfailingly, with reſources and means of ſubſiſting; and this is what prompted a philoſopher that was ſhip-wrecked to ſay, in the midſt of his companions, who were lamenting bitterly the loſs of their wealth, "*for my part I carry all my wealth within me.*"

Q. *Which is the vice contrary to ſcience?*

A. It is IGNORANCE.

Q. *How does the law of Nature forbid ignorance?*

A. By the grievous detriments which reſult from it to our exiſtence; for the ignorant man, who knows neither cauſes nor effects, commits, every inſtant, errors the moſt pernicious, both to himſelf and to others; he reſembles a blind man, who gropes his way at random, and runs, or is run againſt, by every one he meets.

Q. *What difference is there between an ignorant and a filly man?*

A. The ſame difference that there is between a blind man, who owns frankly, that he cannot ſee; and one who pretends to ſee clear: ſillineſs is the reality of ignorance, together with the vanity of being learned.

Q. *Are ignorance and ſillineſs common?*

A. Yes, very common; they are the habitual and general diſtempers of mankind: it is three thouſand years ſince the wiſeſt of men ſaid, "*The number of fools is infinite;*" and the world has not changed.

Q. *What is the reaſon of that?*

A. Becauſe, in order to be inſtructed, much labour and time are neceſſary; and becauſe, men born ignorant, and fearing the trouble, find it more convenient to remain blind, and to pretend to ſee clear.

Q. *What difference is there between a learned and a wiſe man?*

A. The learned know, and the wiſe man practiſes.

Q. *What is prudence?*

A. It is the anticipated perception; the *foreſight* of the effects, and of the conſequences of each thing: a foreſeeing of the means by which man avoids the dangers that threaten him, and ſeizes on and creates occaſions which are favourable to him: whence it reſults, that he attends to his preſervation for the preſent; and for the future in a certain and extenſive manner; whilſt the imprudent man, who calculates neither his ſteps nor his conduct, nor efforts nor reſiſtance, falls every inſtant into a thouſand perplexities and dangers, which deſtroy, more or leſs ſlowly, his faculties, and by degrees his exiſtence.

## CHAPTER IV.

### ON TEMPERANCE.

Q. *What is temperance?*

A. It is a regular uſe of our faculties, which makes us never exceed, in our ſenſations, the end of Nature to preſerve us: it is the moderation of the paſſions.

Q. *Which is the vice contrary to temperance?*

A. The diſorder of the paſſions, the avidity of all kind of enjoyments; in a word, cupidity.

Q. *Which are the principal branches of temperance?*

A. Sobriety, continence, or chaſtity.

Q. *How does the law of Nature preſcribe ſobriety?*

A. By its powerful influence over our health. The ſober man digeſts with comfort; he is not overwhelmed by the weight of aliments; his ideas are clear and eaſy; he fulfils all his functions properly; he conducts his buſineſs with intelligence; he advances in age exempt from diſorders; he does not ſpend his money in remedies, and he enjoys, in mirth and gladneſs, the wealth which chance, and his own prudence, have procured him. Thus, from one virtue alone, generous Nature draws innumerable recompences.

Q. *How does it prohibit gluttony?*

A. By the numerous evils that are attached to it. The glutton, oppreſſed with aliments, digeſts with anxiety; his head, troubled by the fumes of indigeſtion, is incapable of conceiving clear and diſtinct ideas; he abandons himſelf with violence to the diſorderly impulſe of luſt and anger, which injure his health; his body becomes fat, heavy, and unfit for labour; he endures painful and expenſive diſtempers; he ſeldom lives to be old; his age is replete with infirmities, and he becomes lothſome to himſelf.

Q. *Should abſtinence and faſting be conſidered as virtuous actions?*

A. Yes, when one has eaten too much; for then abſtinence and faſting are ſimple and efficacious remedies: but when the body is in want of aliment, to refuſe it any, and to let it ſuffer with hunger or thirſt, is delirium and a real ſin againſt the law of Nature.

Q. *How is drunkenneſs conſidered in the law of Nature?*

A. As a moſt vile and pernicious vice. The drunkard, debaſes himſelf to the condition of brutes; unable even to guide his ſteps, he ſtaggers and falls as if he were epileptic; he hurts, and even riſks killing himſelf; his debility in this ſtate expoſes him to the ridicule and contempt of every perſon that ſees him; he makes, in his drunkenneſs, prejudicial and ruinous bargains, and ruins his affairs; he makes uſe of opprobrious language, which creates him enemies and repentance; he fills his houſe with trouble and ſorrow, and terminates, by a premature death, or by a cacochymical old age.

Q. *Does the law of Nature interdict abſolutely the uſe of wine?*

A. No; it only forbids the abuſe: but as the tranſition from the uſe to the abuſe is eaſy and prompt amongſt the generality of men, perhaps the legiſlators, who have preſcribed the uſe of wine, have rendered a ſervice to humanity.

Q. *Does the law of Nature forbid the uſe of certain kinds of meat, or of certain vegetables, on particular days, during certain ſeaſons?*

A. No: it abſolutely forbids, only whatever is injurious to health; its precepts, in this reſpect, vary according to perſons, and they conſtitute a very delicate and important ſcience; for the quality, the quantity, and the combination of aliments have the greateſt influence, not only over the momentary affections of the ſoul, but even over its habitual diſpoſition. A man is not the ſame faſting as after a meal; even were he ſober, a glaſs of ſpirituous liquor, or a diſh of coffee, give degrees of vivacity, of mobility, of diſpoſition to anger, ſadneſs, or gaiety; ſuch a meat, becauſe it lies heavy on the ſtomach, engenders moroſeneſs and melancholy; ſuch another, becauſe it aſſiſts digeſtion, creates ſprightlineſs, and an inclination to oblige and to love. The uſe of vegetables, becauſe they have little nouriſhment, renders the body weak, and gives a diſpoſition to repoſe, idleneſs, and eaſe. The uſe of meat, becauſe it is full of nouriſhment, ſtimulates the nerves, and therefore gives vivacity, uneaſineſs, and audacity. Now from thoſe habitudes of aliment reſult habits of conſtitution and of the organs, which form at length different kinds of temperaments, diſtinguiſhing each by a peculiar characteriſtic. And it is for this reaſon that, in hot countries eſpecially, legiſlators have made laws reſpecting regimen or food. The ancients were taught by long experience, that the dietic ſcience conſtituted a great part of the moral ſcience. Amongſt the Egyptians, the ancient Perſians, and even amongſt the Greeks, at the areopagus, important affairs were examined faſting. And it has been remarked, that amongſt thoſe people, where public affairs were diſcuſſed during the heat of meals, and the fumes of digeſtion, deliberations were haſty and turbulent, and the reſults of them frequently unreaſonable, and productive of turbulence and diſturbance.

## CHAPTER V.

### ON CONTINENCE.

Q. *Does the law of Nature preſcribe* CONTINENCE?

A. Yes: becauſe a moderate uſe of the moſt lively of pleaſures is not only uſeful, but indiſpenſable, to the ſupport of ſtrength and health; and becauſe a ſimple calculation proves, that for ſome minutes of privation, you increaſe the number of your days, both in vigour of body and of mind.

Q. *How does it forbid libertiniſm?*

A. By the numerous evils which reſult from it to the phyſical and the moral exiſtence. The man who makes an abuſe of women enervates and pines away; he is no longer able to attend to ſtudy or labour; he contracts idle and expenſive habits, which deſtroy his means of exiſtence, his public conſideration, and his credit. Theſe intrigues are the cauſe of continual embarraſſment, cares, quarrels, and lawſuits, without mentioning the grievous deep-rooted diſtempers, and the loſs of his ſtrength by an inward and ſlow poiſon; the

ſtupid dullneſs of his mind, by the exhauſting and waſte of the nervous ſyſtem; and, in ſhort, a premature and infirm old age.

Q. *Does the law of Nature preſcribe abſolute chaſtity?*

A. No: for ſometimes exceſs of continency is injurious to health, and occaſions dangerous diſtempers, by reaſon of another law of the ſame nature, which ordains man and woman to reproduce.

Q. *Why is chaſtity more conſidered as a virtue in women than in men?*

A. Becauſe the abuſe, and even the uſe of pleaſure, is productive, in the ſocial ſtate, of more important diſadvantages to women than to men; beſides, the inconveniences attendant on pregnancy, and the pains of child-birth, they remain charged with the nouriſhment and education of children, an expence which impoveriſhes them, which injures their means of ſubſiſting, and attacks their phyſical and moral exiſtence. Deprived, in that ſtate, of the freſhneſs and health which conſtitutes their ſupport, carrying with them an extra and expenſive burthen, they are leſs ſought after by men; they find no ſolid eſtabliſhment; they fall into poverty, miſery, and wretchedneſs, and thus drag on in bitterneſs their unhappy exiſtence.

Q. *Does the law of Nature extend ſo far as the ſcruples of deſires and thoughts?*

A. Yes: becauſe, in the phyſical laws of the human body, thoughts and deſires inflame the ſenſes, and ſoon provoke to action. Now, by another law of Nature in the organization of our body, thoſe actions become machinal wants, which recur at certain periods of days or of weeks, ſo that at ſuch a time the want is renewed of ſuch an action and ſuch a ſecretion. Now if this action, and this ſecretion be injurious to the health, the habitude of them becomes deſtructive of life itſelf. Thus thoughts and deſires have a true and natural importance.

Q. *Should modeſty be conſidered as a virtue?*

A. Yes; becauſe modeſty, inaſmuch as ſhame of certain actions, maintains the ſoul and the body in all thoſe habits, uſeful to good order and to ſelf preſervation. The modeſt woman is eſteemed, ſought after, and eſtabliſhed, with advantages of fortune, which aſſure her exiſtence, and render it agreeable to her; whilſt the immodeſt, impudent, and proſtitute, are deſpiſed, repulſed and abandoned to miſery and infamy.

## CHAPTER VI.

### ON COURAGE AND OF ACTIVITY.

Q. *Are* COURAGE, *and* STRENGTH OF BODY AND MIND *virtues in the law of Nature?*

A. Yes: and moſt important virtues; they are the efficacious and indiſpenſable means of attending to our preſervation and welfare. The courageous and ſtrong man repulſes oppreſſion, defends his life, his liberty, and his property. By his labour he procures himſelf an abundant ſubſiſtance, which he enjoys in tranquility and peace of mind. If he falls under misfortunes, from which his prudence could not protect him, he ſupports them with firmneſs and reſignation; and it is for this reaſon that the ancient moraliſts have placed ſtrength and courage on the liſt of the four principal virtues.

Q. *Should weakneſs and cowardice be conſidered as vices?*

A. Yes: ſince it is certain that they produce innumerable calamities. The weak or cowardly man lives in perpetual care and agonies; he undermines his health by the dread oftentimes ill-founded, of attacks and dangers; and this dread, which is an evil, is not a remedy; it renders him, on the contrary, the ſlave of whoſoever will oppreſs him; and by the ſervitude and debaſement of all his faculties, it degrades and diminiſhes his means of exiſtence, ſo far as the ſeeing his life depend on the will and caprice of another man.

Q. *But after what you have ſaid on the influence of aliments, are not courage and ſtrength, as well as many other virtues, in a great meaſure the effect of our phyſical conſtitution and temperament?*

A. Yes: it is true, and ſo far that thoſe qualities are tranſmitted by generation and blood with the elements on which they depend. The moſt reiterated and coſtant facts prove, that in the breed of animals of every kind, we ſee certain phyſical and moral qualities attached to the individual animals of thoſe ſpecies, encreaſe or decay according to the combinations and mixtures they make with other breeds.

Q. *But then as our will is not ſufficient to procure us thoſe qualities, is it a crime to be deprived of them?*

A. No: it is not a crime, it is a *misfortune*; it is what the ancients called a *fatal fatality;* but even then it ſtill depends on us to acquire them; for as ſoon as we know on what phyſical elements ſuch or ſuch a quality is founded, we can promote its growth, and accelerate its developements, by a ſkilful management of thoſe elements; and in this conſiſts the ſcience of education, which, according as it is directed, perfectionates or degrades individual, or the whole race, to ſuch a pitch, as totally to change the nature and inclinations of them; and this is what renders the knowledge of the laws of Nature ſo important, by which thoſe operations and changes are certainly and neceſſarily effected.

Q. *Why do you ſay that activity is a virtue according to the law of Nature?*

A. Becauſe the man who works, and employs his time uſefully, reaps from it a thouſand precious advantages to his exiſtence. If he is born poor, his labour furniſhes him with ſubſiſtance; and ſtill more, if he is ſober, continent, and prudent, for he ſoon acquires a ſufficiency, and enjoys the ſweets of life: his very labour gives him virtues; for while he occupies his body and mind, he is not affected with unruly deſires; his time does not lie heavy on him; he contracts mild habits, he augments his ſtrength and health, and advances on to a peaceful and happy old age.

Q. *Are idleneſs and ſloth vices in the law of Nature?*

A. Yes, and the moſt pernicious of all vices; for they lead to every other. By idleneſs and ſloth, man remains ignorant, and forgets even the ſcience he may have acquired, and falls into all the misfortunes which accompany ignorance and folly; by idleneſs and ſloth, man, devoured with diſquietude, in order to diſſipate it, abandons himſelf to all the deſires of his ſenſes, which, increaſing from day to day, render him intemperate gluttonous, luſtful, enervated, cowardly, vile, and contemptible, by the certain effect of, all thoſe vices he ruins his fortune, conſumes his health, and terminates his life in all the agonies of ſickneſs, poverty, and wretchedneſs.

Q. *One would think, from what you ſay, that poverty was a vice?*

A. No: it is not a vice; but it is ſtill leſs a virtue; for it is by far more ready to injure than to be uſeful; it is even commonly the reſult, or the beginning of vice; for the effect of all individual vices is, to lead to indigence, and to the privation of the neceſſaries of life; and when a man is in want, he is very near procuring them by vicious means, that is to ſay, by means injurious to ſociety. All the individual virtues tend, on the contrary, to procure to man an abundant ſubſiſtence; and where he has more than he is able to conſume, it is much eaſier for him to give to others, and to practiſe the actions uſeful to ſociety.

Q. *Do you look upon riches as a virtue?*

A. No; but it is ſtill leſs a vice; it is the uſe alone of it that can be called virtuous or vicious, acccording as it is ſerviceable to man and to ſociety. Riches is like *ſcience*, like *ſtrength and courage*, an inſtrument, the uſe and employment alone of which determine its virtue or vice.

## CHAPTER VII.

Q. *Why do you place cleanlineſs in the rank of virtues?*

A. Becauſe it is, in reality, one of the moſt important amongſt them, on account of its powerful influence over the health and preſervation of the body. *Cleanlineſs*, as well in dreſs as in reſidence, obviates the pernicious effects of the humidity, the baneful odours, and contageous exhalations, which exhale from all things abandoned to putrefaction: cleanlineſs maintains free tranſpiration; it renews the air, refreſhes the blood, and diſpoſes even the mind to alacrity.

From this it appears, that perſons attentive to the cleanlineſs of their body and habitations, are, in general, more healthy, and leſs expoſed to diſtempers, than thoſe who live in the midſt of filth and naſtineſs; again, it is further remarked, that cleanlineſs carry along with it throughout all the branches of domeſtic adminiſtration, habits of order and arrangement, which is one of the firſt means and firſt elements of happineſs.

Q. *Uncleanlineſs, or filthineſs, is therefore a real vice?*

A. Yes, as real a one as drunkenneſs or idleneſs, from which, in a great meaſure, it is derived. Uncleanlineſs is the ſecond, and often the firſt cauſe of many inconveniences, and even of grievous diſorders: it is a fact in medicine, that it brings on the itch, the ſcurf, tetters, and leproſies, as much or more, than the uſe of tainted or ſour aliments; that it favours the contagious influence of the plague and malignant fevers; that it even produces them in hoſpitals and priſons; that it occaſions rheumatiſms, by incruſting the ſkin with dirt, and thereby preventing tranſpiration, without reckoning the ſhameful inconvenience of being devoured by vermin—the foul appendage of miſery and depravity.

Alſo, moſt part of the ancient legiſlators have laid down cleanlineſs (expreſſed by purity) as one of the eſſential dogmas of their religion; it was for this reaſon that they expelled from ſociety, and even puniſhed corporally thoſe who were infected with diſtempers produced by uncleanlineſs; that they inſtituted and conſecrated ceremonies of *ablutions*, *baths*, baptiſms and of purifications even by fire; and the aromatic fumes of incenſe, myrrh, benjamin, &c. ſo that the entire ſyſtem of *ſtains*, all thoſe rites of *clean* and *unclean* things, degenerated ſince into abuſes and prejudices, were only founded originally on the judicious obſervation, which wiſe and inſtructed men had made, of the extreme influence that cleanlineſs in dreſs and abode exerciſes over the health of the body, and by an immediate conſequence over that of the mind and moral faculties.

Thus all the individual virtues have for their object, more or leſs direct, more or leſs near, the preſervation of the man who practiſes them; and by the preſervation of each man, they lead to that of families and ſociety, which are compoſed of the united ſum of individuals.

## CHAPTER VIII.

### On domestic virtues.

Q. *What do you mean by domeſtic virtues?*

A. I mean the practice of actions uſeful to a family, ſuppoſed to live in one and the ſame houſe *.

Q. *What are thoſe virtues, or how are they denominated?*

A. They are ŒCONOMY, PATERNAL LOVE, CONJUGAL LOVE, FRATERNAL LOVE, and the acompliſhment of the duties of MASTER and SERVANT.

* Domeſtic is derived from the Latin word, *domus*, a houſe.

Q. *What is œconomy?*

A. It is, according to the moſt extenſive meaning of the word,* the proper adminiſtration of every thing that concerns the exiſtence of the family or houſe; and as ſubſiſtence holds the firſt rank, the word *œconomy* is confined to the employment of money for the firſt wants of life.

Q. *Why is œconomy a virtue?*

A. Becauſe the man who makes no uſeleſs expences acquires a ſuperabundancy, which is true wealth, and by the means of which he procures for himſelf and his family every thing that is really convenient and uſeful; without mentioning his ſecuring thereby reſources againſt accidental and unforeſeen loſſes, ſo that he and his family enjoy an agreeable and undiſturbed ſufficiency, which is the baſis of human felicity.

Q. *Diſſipation and prodigality therefore are vices?*

A. Yes; for by them man, in the end, is deprived of the neceſſaries of life, he falls into poverty and wretchedneſs; and his very friends, fearing to be obliged to reſtore to him what he has ſpent with or for them, avoid him as a debtor does his creditor, and he remains abandoned by the whole world.

Q. *What is paternal love?*

A. It is the aſſiduous care taken by parents to make their children contract the habit of every action uſeful to themſelves and to ſociety.

Q. *In what is paternal tenderneſs a virtue in parents.*

A. In this, that parents, who rear their children in thoſe habits, procure for themſelves during the courſe of their lives, enjoyments and helps, that give a ſenſible ſatisfaction at every inſtant, and which aſſure to them, when advanced in years, ſupports and conſolations, againſt the wants and calamities of all kinds, with which old age is beſet.

Q. *Is paternal love a common virtue?*

A. No: notwithſtanding the oſtentation made of it by parents, it is a rare virtue; they do not love their children, they careſs them and ſpoil them; in them they love only the agents of their will, the inſtruments of their power, the trophies of their vanity, the toy of their lazineſs: it is not ſo much the good of their children that they propoſe to themſelves, as their ſubmiſſion and obedience; and if among children ſo many are ſeen ungrateful for benefits received, it is becauſe there are among parents as many deſpotic and ignorant benefactors.

Q. *Why do you ſay that conjugal love is a virtue?*

A. Becauſe the concord and union reſulting from the love of the married, eſtabliſh in the heart of the family a multitude of habits and cuſtoms uſeful to its proſperity and preſervation. The united pair are attached to, and ſeldom quit their houſe; they ſuperintend each particular direction of it; they apply themſelves to the education of their children; they maintain the reſpect and fidelity of domeſtics; they prevent all diſorder and diſſipation; and from the whole of their good conduct, they live in eaſe and conſideration: whilſt married perſons, who do not love one another, fill their houſe with quarrels and troubles, create diſſention betwixt their children and the ſervants, leave both indiſcriminately to all kinds of vicious habits; each in his turn ſpoils, robs, and plunders the houſe; the revenues are abſorbed without profit, debts accumulate, the married pair avoid each other, or contend in law-ſuits; the whole family falls into diſorder, ruin, and diſgrace, and the want of the neceſſaries to preſerve life.

Q. *Is adultery an offence in the law of Nature?*

A. Yes; for it drags along with it a number of habits injurious to the married, and to their families. The wife or huſband's affections being attached to others, they neglect their houſe, avoid it, and take from it, as much as they can, its revenues or income, to expend them with the object of their affection; hence ariſes quarrels, ſcandal, law-ſuits, the contempt of their children and of their ſervants, and at laſt the plundering and ruin of the whole family; without reckoning that the adulterous woman commits a moſt grievous theft in giving to her huſband heirs of foreign blood, who deprive his real children of their legitimate portion.

* Oico nomos, or the good order of the houſe.

Q. *What is filial love?*

A. It is, on the ſide of children, the practiſe of thoſe actions, uſeful to themſelves, and to their parents.

Q. *How does the law of Nature preſcribe filial love?*

A. By three principal motives, 1ſt, by ſentiment; for the affectionate care of parents inſpires, from the moſt tender age, mild habits of attachment: 2dly, by juſtice; for children owe to their parents a return and indemnity of the cares, and likewiſe for the expences they have cauſed them: 3dly, by perſonal intereſt; for if they uſe them ill, they give to their own children examples of revolt and ingratitude, which authoriſes them, one day or other, to behave to themſelves in a ſimilar manner.

Q. *Are we to underſtand by filial love, a paſſive, and blind ſubmiſſion?*

A. No, but a reaſonable ſubmiſſion, founded on the knowledge of the mutual rights and duties of parents and children; rights and duties, without the obſervance of which their mutual conduct is nothing but diſorder.

Q. *Why is fraternal love a virtue?*

A. Becauſe the concord and union which reſult from the love of brothers, eſtabliſh the ſtrength, ſecurity, and conſervation of the family: brothers united, defend themſelves againſt all oppreſſion, they aid one another in their wants, they help one another in their misfortunes, and thus ſecure their common exiſtence; whilſt brothers diſunited, abandoned each to his own perſonal ſtrength, fall into all the inconveniences attendant on an iſolated ſtate and individual weakneſs. It is what a certain Scythian king has ingeniouſly expreſſed; being on his death-bed, he called his children to him, and ordered them to break a bundle of arrows; the young men, though ſtrong and nervous, being unable to effect it, he took them in turn, and having untied the bundle, broke each of the arrows ſeparately with his fingers. "Behold here" ſaid he, "the effects of union; united together you will be invincible: taken ſeparately, you will be broken like reeds."

Q. *What are the reciprocal duties of maſters and of ſervants?*

A. They conſiſt in the practice of the actions which are reſpectively and juſtly uſeful to both, and there begins the relatives of ſociety; for the rule and meaſure of thoſe reſpective actions, is the equilibrium or equality between the ſervice and the recompence, between what the one returns, and the other gives, which is the fundamental baſis of all ſociety.

Thus all the domeſtic and individual virtues, refer more or leſs mediately, but always with certitude, to the phyſical object of the amelioration and preſervation of man, and thereby are precepts reſulting from the fundamental law of Nature in his formation.

## CHAPTER IX.

### Of the social virtues—of justice.

Q. *What is* SOCIETY?

A. It is every reunion of men living together under the clauſes of an expreſſed or tacit contract, which has for its end, their common preſervation.

Q. *Are the ſocial virtues numerous?*

A. Yes; there may be as many reckoned of them as there are kinds of actions uſeful to ſociety; but all may be reduced to one only principle.

Q. *What is that fundamental principle?*

A. It is JUSTICE, which alone compriſes all the virtues of ſociety.

Q. *Why do you ſay that juſtice is the fundamental, and almoſt the only virtue of ſociety?*

A. Becauſe it alone embraces the practice of all the actions which are uſeful to ſociety; and becauſe all the other virtues, under the denominations of charity, humanity, probity, love of one's country, ſincerity, generoſity, ſimplicity of morals, and modeſty, are only varied forms, and diverſified applications of this principle of juſtice.

Q. *How does the law of Nature preſcribe juſtice?*

A. By three phyſical attributes inherent in the organization of man.

Q. *What are thoſe attributes?*

A. They are EQUALITY, LIBERTY, and PROPERTY.

Q. *How is equality a phyſical attribute of man?*

A. Becauſe all men having equally eyes, hands, mouths, ears, and the requiſite want of the uſe of them in order to live, have, by this reaſon alone, an equal right to life, and to the uſe of the aliments which maintain it.

Q. *Do you pretend to ſay, that all men hear equally, ſee equally, feel equally, have equal, wants, and equal paſſions.*

A. No, for it is evident, and daily facts ſhew, that one is ſhort, another long-ſighted: that one eats much, another little; that one has mild, another violent paſſions; in a word, that one is weak in body and mind, whilſt another is ſtrong in both.

Q. *They are therefore really unequal.*

A. Yes, in the developement of their means, but not in the nature and eſſence of thoſe means; they are made of the ſame ſtuff, but the dimenſions of it are not equal, the weight and value of it are not the ſame.

Q. *How is liberty a phyſical attribute of man?*

A. Becauſe all men having ſenſes ſufficient for their preſervation, no one wanting the eye of another to ſee, his ear to hear, his mouth to eat, his feet to walk; they are all, by this very reaſon, conſtituted independent and free; no man is neceſſarily ſubjected to another, nor has he a right to domineer.

Q. *But if a man is born ſtrong, has he not a natural right to maſter the weak man?*

A. No; for it is neither a neceſſity for him, nor a convention between them; it is an abuſive extenſion of his ſtrength: and here an abuſe is made of the word *right*, which implies in its true meaning. *juſtice or reciprocal duties.*

Q. *How is property a phyſical attribute of man?*

A. In as much as all men being conſtituted equal, or ſimilar to another, and conſequently independent and free, each is the abſolute maſter, the full and whole proprietor of his body, and of the produce of his labour.

Q. *How is juſtice derived from thoſe three attributes?*

A. In this; that men being equal and free, owing nothing to each other, have no right to require any thing from one another, only in as much as they return an equal value for it; or in as much as the balance of what is given is in EQUILIBRIUM to what is returned, and it is this *equality*, this *equilibrium*, which is called *juſtice, equity;** that is to ſay, that *equality* and *juſtice*, are but one and the ſame word, the ſame *law* of Nature, of which all the ſocial virtues are only applications and derivatives.

## CHAPTER X.

### DEVELOPEMENT OF THE SOCIAL VIRTUES.

Q. *Explain to me how the ſocial virtues are divided from the law of Nature. How is charity, or the love of one's neighbour, a precept and application of it?*

A. By reaſon of equality and reciprocity; for when we injure another, we give him a right to injure us in return. Thus, by attacking the exiſtence of our neighbour, we act prejudicially to our own, from the effect of reciprocity; on the other hand, by doing good to others, we have room and right to expect an eqivalent exchange: and ſuch is the character of all the ſocial virtues, that they are uſeful to the man who practiſes them by the right of reciprocity, which they give him over, thoſe who have reaped advantages from them.

Q. *Does it enjoin pardon for injuries?*

A. Yes; in as much as that pardon is conſiſtent with ſelf-preſervation.

* *Æquitas, æquilibrium, æqualitas*, are all of the ſame family.

Q. *Does it preſcribe to us, after having received a blow on one cheek, to hold out the other for a ſecond?*

A. No: for it is, in the firſt place, contrary to the precept of loving our neighbour *as ourſelves*, ſince thereby we would love, more than ourſelves, him who makes an attack on our preſervation. 2dly, Such a precept, taken literally, excites the wicked to oppreſſion and injuſtice; the law of Nature has been more wiſe in preſcribing a calculated proportion of courage and moderation, which induces us to forget a firſt or caſual injury, but which puniſhes every act tending to oppreſſion.

Q. *Does the law of Nature preſcribe the doing of good to others beyond the bounds of reaſon and meaſure?*

A. No: for it is a ſure way of leading men to ingratitude. Such is the force of ſentiment and juſtice implanted in the heart of men, that they are not even pleaſed with benefits conferred without diſcretion. There is one only meaſure with them, and that is—to be juſt.

Q. *Is alms-giving a virtuous action?*

A. Yes, when it is done according to rule; without which it degenerates into imprudence and vice, in as much as it encourages lazineſs, which is hurtful to the beggar and to ſociety; no one has a right to partake of the property and fruits of another's labour, without rendering an equivalent of his own induſtry.

Q. *Does the law of Nature preſcribe probity?*

A. Yes; for probity is nothing more than reſpect of one's own rights in thoſe of another, a reſpect founded on a prudent and well-combined calculation of our intereſts, compared with thoſe of others.

Q. *But does not this calculation, which embraces the complicated intereſts and rights of the ſocial ſtate, require an enlightened underſtanding and knowledge, which make it a difficult ſcience?*

A. Yes; and a ſcience ſo much the more delicate, as an honeſt man pronounces in his own cauſe.

Q. *Probity, therefore, is a ſign of extenſion and juſtice in the mind?*

A. Yes; for an honeſt man almoſt always neglects a preſent intereſt, in order not to deſtroy a future one; whilſt the rogue acts contrary, and loſes a great future intereſt for a preſent ſmaller one.

Q. *Improbity, therefore, is a ſign of falſeneſs in the judgement and contraction in the mind?*

A. Yes; and rogues may be defined ignorant and ſilly calculators; for they do not underſtand their true intereſt, and they have the pretenſion of being cunning; nevertheleſs, their cunning never ends but by making known what they are; the loſs of all confidence and eſteem; and the good ſervices which ſhould reſult to them for their phyſical and ſocial exiſtence. They neither live in peace with others, nor with themſelves; and inceſſantly menaced by their conſcience and by their enemies, they enjoy no real happineſs but that alone of not being hanged.

Q. *Does the law of Nature interdict theft or robbery?*

A. Yes; for the man who robs another gives him a right to rob him; from thence there is no ſecurity in his property, nor in his means of preſervation: thus, by injuring others, he, like a back ſtroke, injures himſelf.

Q. *Does it interdict even an inclination to rob?*

A. Yes; for that inclination leads naturally to action, and it is for this reaſon that envy has been made a ſin.

Q. *In what manner does it forbid murder?*

A. By the moſt powerful motives of ſelf-preſervation; for 1ſt. the man who attacks, expoſes himſelf to the riſk of being killed by the right of defence: 2dly. if he kills, he gives to the parent and friends of the deceaſed, and to ſociety at large, an equal right of killing him; ſo that his life is no more in ſafety.

Q. *How can we, by the law of Nature, repair the evil we have done?*

A. By rendering a proportionate good to thoſe whom we have made ſuffer.

Q. *Does it permit us to repair it by prayers, vows, faſts, and mortifications?*

A. No; for all thoſe things are foreign to the action we wiſh to repair; they neither reſtore the ox to him from whom it has been ſtolen, nor honour to him whom we have deprived of it, nor life to him from whom it has been ſnatched; conſequently they miſs the end of juſtice; they are only perverſe contracts by which a man ſells to another goods which do not belong to him; they are a real depravation of morality, in as much as they embolden to commit crimes through the hope of expiating them; wherefore, they have been the real cauſe of all the evils by which the people amongſt whom thoſe expiatory practices were uſed, have been continually tormented.

Q. *Does the law of Nature order ſincerity?*

A. Yes: for lying, perfidy, and perjury create diſtruſt, quarrels, hatred, revenge, and a croud of evils amongſt men, which tend to their common deſtruction; whilſt ſincerity and fidelity eſtabliſh confidence, concord, and peace, beſides the infinite good reſulting from ſuch a ſtate of things to ſociety.

Q. *Does it preſcribe mildneſs and modeſty?*

A. Yes; for roughneſs and obduracy, in alienating from us the hearts of other men, give them diſpoſition or inclination to hurt us; oſtentation and vanity, in wounding their ſelf-love; and their jealouſy, occaſion us to miſs the end of a real utility.

Q. *Does it preſcribe humility as a virtue?*

A. No: for it is a propenſity in the human heart to deſpiſe ſecretly every thing that preſents to it the idea of weakneſs; and ſelf-debaſement encourages pride and oppreſſion in others: the balance ſhould be kept juſt and equal.

Q. *You have reckoned* ſimplicity of manners *as a ſocial virtue; what do you mean by that word?*

A. I mean the reſtricting our wants and deſires to what is truly uſeful to the exiſtence of the citizen and his family; that is to ſay, the man of ſimple manners has but few wants, and lives content with a little.

Q. *How is this virtue preſcribed to us?*

A. By the numerous advantages which the practice of it procures to the individual and to ſociety; for the man whoſe wants are few, is free at once from a croud of cares, perplexities and labours; he avoids many quarrels and conteſts, ariſing from avidity, and deſire of acquiſition; he ſpares himſelf the corroding anxieties of ambition, the inquietudes of poſſeſſion, and the uneaſineſs of loſſes; finding ſuperfluity every where, he is the real rich man, always content with what he has, he is happy at little expence, and other men, not fearing any oppoſition or competition from him, leave him in quiet, and if he ſhould want, are diſpoſed to render him all kinds of ſervices.

And if this virtue of ſimplicity extends to a whole people, they aſſure to themſelves abundance: rich in every thing they do not conſume, they acquire immenſe means of exchange and commerce; they work, fabricate, and ſell at a lower price than others, and attain to all kinds of proſperity both at home and abroad.

Q. *What is the vice contrary to this virtue?*

A. It is CUPIDITY and LUXURY.

Q. *Is luxury a vice in the individual, and in ſociety?*

A. Yes: and to that degree, that it may be ſaid to embrace all the others with it; for the man who gives himſelf the want of many things, impoſes thereby all the cares and pains, ſubmits to all the means, juſt or unjuſt, to their acquiſition.

Does he poſſeſs an enjoyment? He covets another; and in the boſom of ſuperfluity of every thing, he is never rich: a commodious dwelling is not ſufficient for him, he muſt have a ſuperb hotel; he is not content with a plenteous table; he muſt have rare and coſtly viands; he muſt have ſplendid and glittering furniture, expenſive cloaths, and train of attendants, horſes, carriages, women, and a variety of theatrical as well as innumerable other amuſements. Now to ſupply ſo many expences, much money muſt be had, and

every method of procuring it becomes good and even neceſſary to him; at firſt he borrows afterwards ſteals, robs, plunders, turns bankrupt, is at war with every one, ruins and is ruined.

Should a nation be involved in luxury, it occaſions at large the ſame devaſtations, by reaſon that it conſumes its own entire produce, and finds itſelf poor even with abundance; it has nothing to ſell to foreigners; its manufactures are carried on at a great expence, and are ſold too dear; it becomes tributary for every thing it imports; it attacks externally its conſideration, power, ſtrength, and means of defence and preſervation; whilſt internally it undermines and falls into the diſſolution of its members; all its citizens being covetous of enjoyments, are engaged in a perpetual ſtruggle to obtain them; all hurt or are near hurting themſelves; hence ariſe thoſe habits and actions of uſurpation, which is denominated *moral corruption*, inteſtine war between citizen and citizen. From luxury ariſes avidity, from avidity, invaſion by violence and perfidy: from luxury ariſes the iniquity of the judge, the venality of the witneſs, the improbity of the huſband, the proſtitution of the wife, the obduracy of parents, the ingratitude of children, the avarice of the maſter, the diſhoneſty or theft of the ſervant, the delapidation of the adminiſtrator, the perverſity of the legiſlator, lying, perfidy, perjury, aſſaſſination, and all the diſorders of the ſocial ſtate; ſo that it was with a profound ſenſe of truth, that ancient moraliſts have laid the baſis of the ſocial virtues on ſimplicity of morals, or manners; reſtriction of wants, and contentment with a little; and a ſure way of knowing the extent of a man's virtues or vices, is, to find out if his expences are proportionate to his fortune, and calculate from his want of money, his probity, his integrity in fulfilling his engagements, his devotion to the public weal, and his falſe or ſincere love of his *country*.

Q. *What do you mean by the word* country?

A. I mean the communion of citizens, who, united by fraternal ſentiments, and reciprocal wants, make of their reſpective ſtrength one common force, the re-action of which towards each other, takes the preſervative and beneficial character of *paternity*.

In ſociety, citizens form a bank of intereſt; in our country we form a family of endearing and ſoft attachments; it is charity, the love of one's neighbour, extended to a whole nation. Now as charity cannot be iſolated from juſtice, no member of the family can pretend to the enjoyment of its advantages; but only in proportion to his labour; if he conſumes more than reſults from it, he neceſſarily encroaches on his fellow-citizens; and it is only in as much as he conſumes leſs than what he produces, or what he poſſeſſes, that he can acquire the means of making ſacrifices and being generous.

Q. *What do you conclude from the whole of this*?

A. I conclude from it, that all the ſocial virtues are only the habitude of actions uſeful to ſociety, and to the individual who practiſes them; that they all refer to the phyſical object, the preſervation of man; that we carry in us the ſeed of every virtue, and of every perfection; that it only requires to be developed, that we are only happy in as much as we obſerve the rules eſtabliſhed by Nature for the end of our preſervation; and that all wiſdom, all perfection, all law, all virtue, all philoſophy, conſiſts in the practice of thoſe axioms founded on our own organization,

PRESERVE THYSELF;
INSTRUCT THYSELF;
MODERATE THYSELF;

Live for thy fellow-citizens—that they may live for thee.

FINIS.

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